



THE CHRISTIAN CENTURY.

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Number 31.

Leading Features

The Bible in the School
John Hall, Pastor and
Preacher

Christian Union

Motives and Methods in
Apostolic Missions

Restoring Primitive
Christianity

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FROM NORTHWEST IOWA.

The Sioux City church is putting forth a new and strong effort this summer in a tent meeting conducted by Bro. Sanderson of Keokuk. The tent will hold a thousand people. Meetings commenced this week with a large attendance and good promise. Many earnest prayers will be offered for the success of these meetings and the prosperity of the church in Sioux City.

The Onawa church has lost quite a large number by removals lately, but holds its ground well. The pastor, J. R. Perkins, loses none of his popularity and interest in all services is maintained.

The Anthon church is gathering strength and doing well. Le Grand Pace has been in pastoral charge there since May last. There are many faithful ones at Anthon and their patient perseverance and steady endeavor will surely meet the favor of heaven.

Storm Lake congregation has been passing through a time of trouble, but will doubtless weather the storm and soon be at work again as eager as ever.

The church at Sloan has called W. H. Rust of Moorhead and he will move to Sloan next month. The people there are looking forward earnestly to his coming. They have been without a resident minister for about six months.

The Whiting church is enjoying its beautiful new house of worship. Every dollar of indebtedness has been paid on the building and the church is much better off financially than ever before. We are looking forward hopefully to a spiritual revival in the church which will fill all our hearts with joy. Our audiences keep up well. The writer was recently re-engaged for an indefinite period with an increase of \$200 to the salary.

John Williams.

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The life of the church depends on the living of each Christian.

To God's child the heaviest sorrow is lighter than the least sin.

The Christian who borrows religion will never have any to return.

The diamond in the rough is worth more than the best polished paste.

When Christ shines others are not seen, like the stars in the daytime.

Satan baited the first pitfall with an apple, his chief bait now is gold.

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GENERAL PASSENGER AGENT,
CHICAGO, ILL.

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PUBLISHER'S NOTE.

We desire to have our friends interest themselves in our extraordinary offer: "THE CHRISTIAN CENTURY TEN WEEKS FOR TEN CENTS TO NEW SUBSCRIBERS."

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EDITORIAL

THE BIBLE IN THE SCHOOL.

Attention has been called many times of late to the growing sentiment in favor of reversing the present situation regarding the place of the Bible in the public school and the university. That the present condition needs to be changed no one can doubt who is a careful observer. While it is true that in a majority of the states the Bible has a legal status in the schools, provided it is considered desirable by superintendents and teachers that it should be used, yet, as a matter of fact, it is practically excluded in the majority of cases.

It is not of the Bible as text book that we are now thinking so much, but of its place as a book from which prepared selections may be used at the opening or the closing of the daily session. Strong objection has been made to this use of the Bible, first on the ground that it is a sectarian book; and it is a sad but significant commentary on the present divided state of the church that so weighty does this argument seem that the result has been an almost total suppression of the Bible in the educational life of the younger generation. Another objection often made is that the Bible as a whole is unsuitable for public reading, and that teachers are not competent to decide what ought to be read and what ought not.

To meet this objection a committee of Chicago men was chosen some years ago to prepare a collection of Biblical passages suitable for public reading. The committee consisted of representatives of orthodox and other churches, Jews, Roman Catholics and secularists, and after carefully considering the matter brought out a small volume which they declared to be entirely unobjectionable as a book of selections for school use. This volume was issued in 1896 under the supervision of the Chicago Woman's Educational Union, of which Mrs. Elizabeth Blanchard Cook is the efficient president. This book contains one hundred and fifty selec-

tions, taken from all parts of the Bible, and includes an index of subjects and passages. The collection ought to have received the hearty indorsement of all who are lovers of the Word of God and who know the difficulties of introducing the Bible as a whole into the school. On the other hand, there could be nothing in this collection objectionable to those who oppose the Bible as a religious book, but accept the principle of the study of universal literature and the inculcation of good morals. Yet because of secularistic influences in the school board of Chicago, even this compromise failed of adoption and to-day the Bible finds no place even in the introductory exercises in the public schools of this city. We have no doubt that this is the case in many other places. The whole situation, indeed, as relates to the Bible in the schools is admirably summed up in a small volume prepared by Mrs. Cook, the lady above referred to, and issued by the Chicago Woman's Educational Union, 316 Washington boulevard. This pamphlet is entitled "The Nation's Book in the Nation's Schools" and sells at 50 cents postpaid. It gives a resume of the situation and points out the methods by which the friends of the Bible may best hope to secure its re-establishment or its greater prominence in these institutions, which are the very life of the republic.

Recent expressions from men whose opinions are worthy of careful consideration emphasize still further the imperative need of a change. President Roosevelt recently said, "We plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory 'Doers of the Word and not hearers only.'" Probably no educational authority is better known than President G. Stanley Hall of Clark University, who says, "What will the high school as the people's college be and do?" and answers in part as follows: "First it will teach English, with the chief stress not upon language or form, but upon content, literature, history and science. It will not exclude the Bible—man's chief text book in psychology, human nature, self-knowledge, self-reverence and self-control. Its prophecies as the best school of the future; its appeal to faith as the substance of things hoped for; its poetry of nature, of morals, of aesthetics and of the true pity of the heart, as that out of which are the issues of life; as that which follows the order of the soul's unfoldment through boyhood, adolescence, maturity and old age, for which only one American university gives credit on admission." Washington Gladden, in his recent work, "Social Salvation," says: "Whatever the moral and spiritual value of the Bible may be, there can be no question that it occupies a place in our literature which makes a fair knowledge of it essential to every educated man,

no matter what his faith may be. The Bible is woven through all our literature; names, words, phrases are borrowed from it, allusions to it are found on almost every page; without a good knowledge of it much of what he reads will be unintelligible to the reader; familiarity with the Bible lights up with beautiful significance many a passage which would otherwise be enigmatical. The most indignant protests which I have heard concerning the amazing popular ignorance of the Bible have come from professors in colleges, whose reports concerning the lack of Bible knowledge in the pupils that come to them from even Christian homes and Sunday schools are almost incredible."

Matthew Arnold was considered by many to be a great heretic; certainly he was far from being a bigoted votary of the Christian religion. For a long time he was a school inspector and had large opportunities of studying the pupils of the public schools and their needs, and he was an enthusiastic advocate of the study of the Bible in the public schools.

Another voice that has recently been heard upon the same subject is worthy of regard. President Nicholas Murray Butler of Columbia University, in speaking before the National Educational Association at Minneapolis a week ago, made an impassioned appeal for the restoration of the English Bible in the schools. Among other things he said: "My thesis is that the neglect of the Bible caused by sectarianism has incapacitated the rising generation from knowing the beauties of the greater writers in the English language from Chaucer to Browning, and from understanding as well as placing them outside the pale of knowledge of their own civilization. Without knowledge of the Bible one cannot read and understand the glories of Milton and Shakespeare and Tennyson. I read the first twelve lines in 'Paradise Lost' to a group of college students one day and none of them could understand the reference to Biblical history."

There can be no doubt that the duty of the hour is clear for Christian people who love the Word of God and believe that it ought to be made a part of the intellectual furnishment of the younger generation. Wherever influence can be brought to bear upon school authorities let them be urged to give the Bible a place, or still further, to incorporate Biblical study as a literary discipline in the curriculum of the school. This ought to be done and that without delay.

THE RESIGNATION OF MR. BAER.

It will be a great surprise to the Christian Endeavor hosts of America to know that Mr. John Willis Baer, for twelve years intimately connected with the movement as general secretary, has resigned his position to accept an assistant secretaryship with the Presbyterian Board of Home Missions.

In severing these relations Mr. Baer expresses himself as most heartily in accord with the work of Christian Endeavor, and as finding the greatest difficulty of his life in severing relationships with his coworkers of the past, especially with Dr. Clark and Mr. Shaw, whom he holds in greatest brotherly regard. Yet he feels that his duty is clear in the matter and he leaves his work with no breach of the harmony so long existing in the circle of Christian Endeavor. The trustees of the United Society have already taken action upon this resignation and in accepting it they speak in most sympathetic terms of the earnestness and consecration which Mr. Baer has brought to the task,

as well as of the business ability which he has used in the extension of Christian Endeavor.

We are certain that the Presbyterian Board of Home Missions is to be congratulated upon the acquisition of so valuable an assistant as Mr. Baer, and we are only hopeful that the trustees of the United Society of Christian Endeavor may be able to find a secretary as able and devoted as John Willis Baer has been during these many years. We are confident that no backward steps will be taken in the enterprise of Christian Endeavor, even though a valued worker takes up another task.

A MOST IMPORTANT GIFT.

A very important addition has been made to the library of the Disciples' Divinity House in the gift by Mrs. J. T. Toof of Quincy, Ill., of the entire collection of books owned by her husband, the late Brother J. T. Toof of New Haven, Conn., which is probably the finest collection of works bearing on the history and literature of the Disciples in existence. For many years Brother Toof was engaged in gathering these volumes, which include not only practically all the publications, both journalistic and otherwise, of the Disciples from the earliest period, but as well a large number of most important historical and theological volumes bearing upon the condition of religious affairs in Europe and America which in any way affected the life of this reformation. The books have just been received in Chicago, whither they were sent from New Haven, and as they have not been classified and numbered, it is impossible to give a statement as to the size of the collection; but the fact that it fills fifteen large cases will indicate something of its size, and the additional fact that it was gathered with exceptional care will show something of its importance. The wisdom of leaving these books to the Divinity House, where so much work has already been done in the study of the history of our people, and from which already a considerable body of literature has begun to take form in the shape of theses and other papers treating of the general subject, is apparent to all who know how indispensable literary materials are to the prosecution of a work such as the Divinity House undertakes to do for its students. This library will be known as the Toof Memorial Library, and will be kept in remembrance of the man whose beautiful spirit and earnest devotion to the work of the Disciples are well known in the places where he ministered and where in later years the influences of his life were felt through other channels.

A PIONEER IN THE "OLD DOMINION."

We have recently received a kind personal letter expressing his appreciation of THE CHRISTIAN CENTURY when renewing his subscription from Wm. H. Clemmitt of Richmond, Va. He says: "Wherever opportunity affords I speak an approving word for THE CHRISTIAN CENTURY. Forty years ago I helped publish our state paper in Virginia under the name of the *Christian Intelligencer*, with R. L. Coleman, Jas. W. Goss and A. B. Walthall as editors; afterward the *Christian Examiner* had such noble men as Jno. G. Parish, D. Winthrop Hopson, Peter Ainslie, Sr., and Robert K. Henley for writers, who were among the pioneers of the cause in the 'Old Dominion.' Though seventy-eight years of age Brother Clemmitt is deeply interested in the welfare of our cause and speaks

highly of the work of such noble men as Carey E. Morgan, P. A. Cave, Atkins, Moore and Troy. THE CHRISTIAN CENTURY joins Brother Clemmitt in saying, "God bless the cause in Richmond and in the 'Old Dominion.'" To the preachers he has mentioned we are glad to add the name of C. P. Williamson, who, as a preacher, an educator and an editor has had a wide experience throughout the South.

A GLANCE AT THE GLOBE.

Crops Damaged by Heavy Rains.

Continuous, heavy rains during June and July have caused many millions of dollars' loss to farmers in the central states. Especially is this true in the Mississippi valley in Illinois, Iowa and Missouri, where the most abundant crops ever known are under water, in some places deep enough to float a steamboat. The Mississippi is from two to ten miles wide for a distance of seventy-five miles below Keokuk, Iowa. Estimates are made of the loss ranging from five to eight million dollars. As a result many who ten days ago were considered wealthy are to-day well-nigh penniless by virtue of their crop loss, which took almost their entire investment.

Governor Taft's Farewel.

Governor Taft, whose mission to the Vatican has lasted several weeks, took his departure last week, when many courtesies were extended to himself and party. The pope greeted them with much cordiality and praised Mr. Taft for his patience and wisdom displayed during negotiations on the Philippine church question. The pontiff expressed his pleasure and satisfaction with the results obtained and was confident that a complete and satisfactory solution would soon be had of the topic under discussion. Assurance was given that the apostolic delegate soon to be appointed would be instructed most precisely about carrying out the ideas determined upon by the United States and the Vatican. At the leave-taking valuable presents were given to Mr. Taft and each member of his party by the pope.

Halifax Being Strengthened.

For the past year the great Canadian fortress has been undergoing extensive reconstruction. The British authorities have decided that Halifax, Nova Scotia, shall become virtually impregnable. To this end expert fort builders have been sent over from England, and at present hundreds of men are engaged in making alterations that will cost a vast sum of money. Old forts are being condemned and new ones built and equipped with the largest and most modern guns. One of these new forts will be situated on Devil's island and will cost several million dollars to complete it, the first year's estimates alone amounting to \$1,250,000. With this fort on the eastern side and another proposed for the western side of the entrance to Halifax harbor, will make it safe against modern military or naval operations.

Experiment with Silkworm.

Secretary Wilson has secured an appropriation of \$10,000 from congress for the purpose of experiments in the raising of silkworms and the production of raw silk. This country now imports annually about \$45,000,000 worth of raw silk and Mr. Wilson thinks it

will be possible for us to raise a good share of the supply in our own country. In France not less than 150,000 families are engaged in this industry, few of which give it their entire time, but receive considerable profit therefrom. Attempts have been made before in America to introduce the production, and there is already some success being attained in various quarters. The census has disclosed the surprising information that the United States is second now only to France in the annual value of our silk production. Only a few years ago we were dependent entirely upon France and Italy, but during the last ten years every weave, every article and quality known to silk manufacturers has been produced in this country as well, and generally better, than in Europe, and we now furnish everything except a few specialties and novelties which still come from France. In 1900 70 per cent of the silk dress goods worn in the United States were manufactured here and 85 per cent of the ribbons. During that year we produced \$107,256,258 worth of silk goods and imported only \$26,803,549. With our manufacturing ability, if the silkworm can be successfully raised in the South there is no reason why a great industry should not be built up alongside of our other great industries.

United Mine Workers' Convention.

The recent convention of United Mine Workers of America, held at Indianapolis, was of more than ordinary significance. Unity was manifest on every hand and the utmost sympathy for the strikers in Pennsylvania. The convention having been called to consider the advisability of calling out all the bituminous miners in a general strike with the anthracite people, it was thought possible that this would be accomplished. Sufficient sympathy was in the convention for its achievement, but justice was there also. Inasmuch as the bituminous miners had but recently had a settlement with their employers and entered into an agreement for two years with them, it was decided that they should keep their contracts inviolable and remain out of the active strike. But through President Mitchell's genius and influence an agreement was reached providing for an assessment of each member of the union not now striking; that all districts and sub-districts and local unions be asked to donate whatever they can afford; that the national secretary-treasurer be authorized to appropriate \$50,000 from the national treasury; that 25 per cent be deducted from salaries of all national district officers and organizers; and that the resulting funds be distributed pro rata to the anthracite strikers. After the passing of the above agreement W. R. Russell, president of the Illinois district, created wild enthusiasm when he arose and presented from his district a check for \$50,000 to be used as an emergency fund for the bituminous strikers, besides agreeing to do their share for the anthracite people. During the entire convention the spirit and genius of President Mitchell was dominant. His enthusiasm for the men, coupled with his love of justice and an abundant supply of good sense, caused his efforts to prevail in every particular. No doubt the convention will draw public sentiment toward the miner rather than from him.

"Two birds within one nest;
Two hearts within one breast;
Two souls within one fair
Firm league of love and prayer,
Together bound for aye, together blest."

CONTRIBUTED

The Prayer Denied.

BY ARNOT CHESTER.

I asked the Lord that I might be
A beacon-light for all to see;
A shining influence from afar,
A bright and heavenward guiding star.

Instead, He hedged my way around,
He led my feet to lowly ground;
He shut me in where none could see,
And gave his humblest work to me.

Yet dare I not repine or sigh,
I guess his wise and loving "why,"
Each day I work, each hour I live
Thanks for my prayer denied I give,
The wisdom of his choice I trace,
And bless him for my lowly place!

"JOHN HALL, PASTOR AND PREACHER."*

A. M'LEAN.

This volume is a worthy memorial of a man whose fame is coextensive with Christendom. It was written by his son, who is professor of ethics in Union Theological Seminary. The author felt that the filial relation forbade alike eulogium and critique. He saw his father through an atmosphere of love and admiration and described what he saw. He states that he could not do justice to the straightforward, tender, upright manhood that made his father a tower of strength to every cause he made his own, and a sheltering rock to many weaker ones battling with untoward circumstances.

John Hall was born in Ulster, Ireland, July 31, 1829. He was fortunate in his parents and in his surroundings. He belonged to the great middle class. He was taught to work and to have and to be independent. In his youth Ireland was visited with a gracious revival. Cooke did for Ireland what Chalmers did for Scotland. John received a good an education as the times afforded. He paid his own way through school. His parents dedicated him to God as a foreign missionary. Owing to the early death of his father, it was necessary for him to take his place as the male head of the family. Thus it came to pass that he never entered the foreign field. On leaving the seminary he was sent to the west of Ireland as a home missionary. It was his duty to preach and to open and supervise schools and to distribute relief in time of famine. The experience gained in that work was invaluable. He was brought into sympathy with the poorest of the poor. He was led to understand the conditions that made and kept so many on the verge of starvation all the time. In his preaching he had to keep in mind the small number of educated people and give them "their portion of meat in due season," and the large number of uneducated and present the truth to them in such language that they could understand it.

After two years spent in Connaught he was called to Armagh. The call was unsolicited and undesired. The church in Armagh was the second Presbyterian church in Ireland in point of influence. He spent six

busy years in that city. He preached for his own people and in the region roundabout. His restless energy and power of unceasing work carried him in all directions. He was as diligent as a pastor as he was tireless as a preacher. Early in life he became a total abstainer. Not only so, but he became far-famed as a temperance advocate. At that time many of the leading lights in the church were interested in the liquor traffic and his practice and advocacy were not at all popular. He was also an earnest advocate of state education for Catholic and Protestant. He spoke frequently on behalf of the Hibernian Bible Society. There was no good cause that did not find in him a friend and champion. From Armagh he was called to Dublin. His work in the capital was very much the same as in Armagh, except that it was on a more conspicuous theater. Here he founded a religious paper, which is still a power for good. After ten years in Dublin he was called to the leading Presbyterian church in New York city. The house was soon too small for the audiences. A new and larger house was built. He took rank at once as one of the foremost preachers in the metropolis. He visited the people in their homes and in their places of business. He spoke for his own people in the morning and in the afternoon. In the evenings he spoke at one of the missions or in some other church. It is probable that he spoke in more churches in New York and Brooklyn than any other preacher of his time. He wrote much for the press. Bonner was one of his most intimate friends. He engaged him to write for the *Ledger*. In this way he reached an immense audience that he could not possibly reach from the pulpit. All his writings were seasoned with the gospel of God's grace. He pleaded for the cause of ministerial education. He was connected with Princeton, with the University of New York and with Union Seminary and with Wellesley. He delivered a course of lectures at Yale. His house was open to all comers. He saw all who called. It was seldom that he ate a meal without being interrupted. He was kept so busy that he had no time for purely social calls. Most of his studying was done late at night after his callers had gone to rest.

Dr. Hall was a born preacher. He had a large and strong body. He looked the princely man that he was. He had a well-balanced mind. He had good sense and a gift of ready and forceful speech. He underestimated his own powers. He said any one could do what he did. He was mistaken. Not a man in a million is as richly dowered as he was. One might as well allege that a pebble could be cut and polished to resemble a diamond. He was a diligent student. He thought when walking on the streets and while visiting his people. In preparing his sermons he wrote much for the sake of clearness. He sought to remove the nebulous element and make his message communicable. He did not see how an audience could catch an idea that the speaker could not put in lucid expression. He lived and walked with God. A friend said of him: "The pulpit is the throne of his power. He was not a talker of drawling platitudes or explanatory futilities, with affected rhetoric or artificial turns of phrase or mental inanity, whose sermons act upon part of a congregation like chloroform, while they drive another portion into thinking of nothing, a third into wondering when the preacher will be done, a fourth into ill-natured criticism and a fifth out of church altogether. He was something more than a mere pounder of texts in a doctrinal mortar; something more than a dry, didactic talker after modes

*John Hall, by Prof. T. C. Hall. Fleming H. Revell Co.: Chicago. \$1.50 net.

beaten flat by the incessant hammering of centuries. In fact, Dr. Hall was one of the freshest preachers of the age." In his ministry there was no appeal to sensationalism. He had no choir. His reliance was upon the plain and steady preaching of the Word. He felt that what the people needed was a knowledge of Christ. It is worth noting that he did not see any reason for changing in a ministry that lasted for nearly half a century. There is nothing half so attractive as the truth of the Gospel.

Dr. Hall was naturally shy and retiring. In the pulpit he felt that he was a messenger, and he delivered his message with all boldness. He sought no honor for himself; he sought all honor for his Lord. He served his own generation. He did not publish volumes of sermons. He felt that the qualities that made sermons effective when delivered made them unsuitable for publication. Some of the sermons and addresses that were published against his will appeared with an apology appended. In his articles for the press there was a certain timeliness that he felt was lost after their first appearance. So he turned aside from tasks for which his great gifts fitted him that he might serve his own age most acceptably as a preacher of righteousness. While he had strong convictions, he was a man of catholic sentiments. He was a Calvinist out and out. But he could fraternize with men who did not hold with Calvin. When he saw in their lives the life of Christ he had nothing to say against their views. He was opposed to Dr. Briggs, but he had no hope from a heresy trial. He said that Dr. Briggs should be answered and refuted, and that a trial was no answer. He believed that the theater was an evil and never went. But he did not condemn those who felt that they could go and with profit. He said: "I am not a policeman. I am only an adviser. I advise you not to go, but to your own Savior alone you stand or fall in such matters. I may be wrong. . . . Let me be a preacher, a teacher, a writer, if I can; but let me never become that compound of vanity, ambition, love of power, misguided zeal and distorted religion, a spiritual director. We are helpers of the people's faith. Saintliness as well as sex forbids our being degraded into duennas." Dr. Hall was gentle toward all, patient, apt to teach, in meekness instructing those that opposed themselves. It is said that perhaps no one ever saw him angry.

This is a wholesome book. Preachers will do well to read it and see how one of the most successful men of modern times did his work. Laymen would do well to read it that they may learn of the burdens that rest on a busy minister.

Stand by Your Mother.

BY ELMER EASTER.

Stand by your mother, boys,
As she older grows.
Remember how she cared for you
In all your little woes.

Let it be your pleasure, boys,
To aid her all you can;
For you never can repay her—
Life is too short a span.

You need never be ashamed, boys,
To stand by one so true;
For she would sacrifice her life
To aid and comfort you.

So don't forget your mother, boys,
Stand by her to the end;
For on earth there is no other
That to you is such a friend.

CHRISTIAN UNION.

EDWIN E. CURRY.

The union of all Christians is one of the great problems to which attention is to be directed in the present century. While much consideration has been already given to this question, I believe we have come to a time when it behooves us to begin a new epoch in our history as a people who profess to exist for the consummation of that great end. We must seek to get the attention of the great religious bodies as never before, and in our efforts to that end, while we must be true to the New Testament church, we must "strengthen our stakes and tighten our cords" and reach out on the right hand and on the left hand or we shall surely crystallize into a sect, as others, with just as sincere motives as we, have done before.

Before the problem of Christian unity can be solved there are other lesser problems to be considered and to which definite answers must be given. Permit me to suggest some of the questions that must be settled before the divided hosts of God can be united.

1. The Question of Authority.

Is the Bible the ultimate authority in the church of God? First, there is the question of the inspiration of the Bible. Are these Scriptures of the Old and New Testaments "given by inspiration of God?" Did "holy men of God speak and write as they were moved by the Holy Spirit," or are the Jewish and Christian Scriptures merely the blossom and fruit of the religious instinct of a people who were perhaps more gifted in this respect than others? What is to be the final decision? Is the critical faculty in man to be exalted above that Word which is said not to fail and which is to live and abide forever? This battle must be brought out among the professed followers of the Christ before Christian union can be consummated. Then, presuming this question is settled right, we must settle with popery and traditionalism. Which is the ultimate authority, the Bible or the church? Is not the church merely the custodian of the Scriptures, which are the guide in all matters of faith and practice? Shall we not draw a line this side of the latest writing of the New Testament and say, "Thus far shalt thou come and no farther," in authoritative matters pertaining to our religion? Is it not likely and more than likely that we have more light upon the sacred writings than Athanasius or Augustine or Aquinas? Was George Fox equally inspired with the apostles? Does it not appear that we can never unite until this question is settled and the Word of God alone declared ultimate authority in the church of God?

2. The Question of Inspiration.

When the Bible is restored to its rightful place in the church as the sole arbiter in all matters in dispute, the next step is to decide upon a rational and catholic rule of interpretation. It is offered as apology for the divisions in the church that "all cannot understand the Bible alike." This is a faulty expression for a condition which surely exists. All men can *understand* the Bible alike and they will agree if they *do* understand it. The trouble at present is that men do *not* understand it. Among the great obstacles to agreement as to the teachings of the Word are sectism, the pride of party, the worship of the past. Christianity has often played the part of Lazarus, swathed and bound in grave clothes and entombed in the grave of dead formalism. At recurring periods the voice of the Lord has been heard calling her to come forth.

While some have heard his voice and obeyed, many have lingered about the cast-off garments of dead forms and creeds. The Holy Spirit is a living spirit and must be free and untrammelled by the inventions of men in order that he may mold the church to forms adaptable to each age. Denominationalism, creeds, traditions, ecclesiasticisms must be torn away. The church must be subservient to Christ alone and under guidance of his Holy Spirit. In a scientific age there must be a scientific method of interpretation of the Word of God. God's world is a world of order and his Word has an order and arrangement suited to the purpose for which it was given. In this age the preacher of the Gospel, no matter where he may be, should give heed to the words of Paul to Timothy: "Study to show thyself a workman approved of God, that needeth not to be ashamed, rightly dividing the word of truth."

In another article I will endeavor to point out other questions that must be settled sooner or later if the above consummation is to be reached.

MOTIVES AND METHODS IN APOSTOLIC MISSIONS.

J. K. SHELLENBERGER.

IV. THE EVANGELIZATION OF THE WORLD.

Peters' work now closes. He was never able to free himself from Judaism. And Elijah-like his mantle falls on who could and would. Antioch becomes the center of operations. Paul is the chief actor. The world is to be evangelized. Peter would not do it. I question his adaptability to the work. He was not large enough sympathetically. He was not strong enough intellectually. He was not cosmopolitan enough socially. Paul was the man; chosen because he was a Jew, because he knew heathenism, because he knew Judaism. His education made him intense, broad-minded, fair in all things, cosmopolitan in the extreme.

And now the building of the kingdom is planned on a large scale. The Hebrew Saul has become the Grecian Paul. He attacks the centers. His motive is not to report great numbers of additions added to the church each year; nor that at such and such a point he held the biggest meeting ever held in that community. Paul and the local pastor never traded compliments at the end of a meeting for the sake of winning a reputation before the brotherhood. He worked upon the principle that he who put up abiding work will by the law inevitable be called into larger fields, and he who does not will go the way of all careless and selfish workmen. Paul would say it in these words: "The foundation is laid, which foundation is Jesus Christ. But if any man build on this foundation, gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; the day shall declare it, because it is revealed in fire." Paul, a wise master builder, built with care on the one foundation, not for Paul's reputation and the time then present, but for time immemorial. He built for the ages and planned his work accordingly.

Prof. Clark calls attention to the fact that there have been two theories in missions, viz.: the "Heralding Theory," and the "Planting Theory." Before Paul's time the "heralding theory" seems to have been predominant, as it has been in the beginning of every new movement. When Paul begins his work he marks out his program on the "planting theory." The "heralding

theory" is that of simply telling the story wherever ears can be found. Not a location but a crowd is the thing sought. This kind of work reports numbers but does not abide. The "planting theory" is that of wisely choosing a strategic point and, slowly if necessary, but carefully, working it; making it strong because of its power of radiation. Note how much time Paul spent in the cities of Ephesus, Corinth and Rome. Was his time misspent? Who would say that it had been better spent in the smaller towns and villages where the people were less critical and more easily moved. It goes without proving that the man who is so easily moved is not a strong man. The hammer that crushes the rocks cannot in turn be crushed by the rocks. So the man who moves men is the man who, himself, is not easily moved. The center that is hard to take becomes a mighty power of radiation when once taken.

Paul struck the intellectual and commercial centers. If the Kingdom spread at all it must be done by men and not by a man. He plants the Gospel in the places whence it would radiate by the very nature of things. Notice Paul's strides Westward: Antioch, Ephesus, Corinth, Rome. Every one of these became evangelistic centers. From these points he evangelized the surrounding territory. In all of his work Paul was anxious to get to Rome. Rome was the gateway to the world. Antioch would evangelize Syria; Ephesus, Asia Minor; Corinth, Greece; but Rome alone would reach the world. No wonder, then, his burning desire to reach the Imperial City! Paul's motive seems not to have been that of reaching individuals so much as through reaching the right kind of individuals to reach the community, thence the world. In our anxiety to build churches and keep apace with what too often is falsely called progress, we choose the *easiest* place in which to build a church. This is diametrically opposed to the Apostolic method. In those days it seems not to have been asked "Where can we build the quickest?" but "Where can we build the strongest?"

Again the apostolic, and therefore Paul's, method was not to simply plant, but to propagate and conserve. Ecclesiastical polity did not figure in apostolic missions. Was there any organization of the apostolic churches? None whatever. Was there any bond of unity? The strongest possible. But that bond was a bond of *purpose*, not of *polity*. In the twentieth century, when the ruling motive of the church becomes the PURPOSE to establish fully the rule of Christ as Lord of the earth, the matter of polity will care for itself. Then the questions as to whether we are a denomination, or whether we are a "disappearing brotherhood" will have ceased to agitate. Apostolic missions did not concern themselves about brotherhoods of any kind, save one: a *conquering* brotherhood.

Brethren! might it be possible that "The Disciples of Christ" may have learned the *method* of Apostolic missions, but have in a measure missed the *motive*? "THE WORLD IS THE SUBJECT OF REDEMPTION," not simply the individuals in it. Christ came not simply to take us to heaven, but to make this world heavenly.

We have pleaded for "Unity." Unity in what? Purpose or polity? If in polity, our cause is lost. The days of dictating to a man what he shall believe and how he shall express that belief are past forever. But if it be unity in purpose for which we plead, then are we in line with the onward march of the ages. We have been heralding a "restoration movement." Why not resolve it into a "realization movement"? It is glorious to restore to the world's vision the ideals of the first century, but it is far more glorious to work out

these ideals to their realization in the twentieth century. Why not let our slogan be "Forward with Christ" rather than "Back to Christ"? Paul's motive induced rather than propelled him. Christ is in the van on the movement. Retrospection may satisfy worn-out sectarian politics. It is all they have. Their prospect is "nil." But for us who acknowledge no creed but Christ, and no Sovereign but God, visions to be realized are the *only* thing. "Back to Christ" for the divine visions, but "Forward with Him" unto their realization! "The world for Christ" is the cry. "Victory shall be written on the brow of every one who lives and fights and conquers."

Mankato, Minn., June 27th, 1902.

RESTORING PRIMITIVE CHRISTIANITY.

J. H. MOHORTER.

The "restoration of primitive Christianity" was the remedy with which our fathers set out to heal the divisions among Christians of their times. They were successful, and with the same plea we have been so successful in winning men to Christ that to-day we take high rank among the religious forces. In spite of that success, however, we must confess with other religious peoples that we are not reaching the people and affecting human affairs as we should. This failure is charged to the shortcoming of the church. A class of faddish reformers has arisen who are winning a cheap reputation for zeal and liberality by sneering at or maligning "the church." They are, many of them, serving the devil in the livery of the church. Granting the full force of all their unfriendly criticisms, there remains but one agent, the Church of Christ, and but one remedy, the restoration of primitive Christianity.

But if that be the remedy, why is it not fully successful now? Well, we may not have fully restored it. What have we restored? The apostolic creed, did you say? Yes, we have surely emphasized the creed that needs no revision. Then we have restored the ordinances to their original place, divided the Word and placed in their order all the steps of salvation. This is good, but the restoration of primitive Christianity means more than this, and if this is all we have restored it is little wonder that we have failed to touch the heart of human interests. It is Jesus the Christ, his teaching and life, that we are to restore. Jesus is our only plea, "for there is no other name under heaven given among men whereby we must be saved." Jesus honored the church. "On this rock I will build my church." Jesus taught us all there is of true theology when he showed us that God is our Father and that we are God's children. He revealed the secret of all true reform when he cast the demons out of men and sent them home clothed in their right minds. Jesus showed us that a correct sociology rests upon the regenerated individual. "As ye would that men should do unto you do ye even so to them." Jesus opened the secret of human life when he made it rest on character and not on possessions. Jesus taught us that the purpose of life is to follow the good and resist the evil, even unto death. This is the meaning of the cross. The problems of to-day are to-day's problems, because the church, with all her imperfections, has made the truth of God known. She, who has discovered humanity's ills by the truth of God, is alone able to cure them by the same means. What she needs is the spirit of Christ. The spirit of Christ is to know the truth as he knew it, to believe it as he

believed it and to do it as he did it. And this is what it means to restore primitive Christianity.

BOOK REVIEWS.

—Mrs. Wiggs of the Cabbage-Patch. By Alice Caldwell Hegan. New York: The Century Company. 1902. Pp. 153. Price, \$1.00.

This is one of the delightfully refreshing stories of the year. It is just a little character sketch of a brave, cheerful woman who lived in the "shanty town" district of a city, called the "Cabbage-Patch," where, in the midst of great difficulties and frequent privations, she reared her family with skill and devotion. The homely philosophy concealed in the story is helpful to people of much more affluent standing in the community. There are touches of pathos withal, which serve to make the humor all the brighter. When the Christmas turkey came like a godsend it was impossible to keep it because the rent had to be paid and because the basket of good things could be sold for enough to tide over some weeks. When this proposition was presented to Jim, the oldest boy and the financial manager of the family, it was a heart-breaking disappointment. Mrs. Wiggs rose to the occasion: "Of course, we'll sell it," she said brightly. "You have got the longest head for a boy! We'll sell it in the mornin' an' buy sausage fer dinner, an' I'll cook some of these here nice vegetables an' put a orange an' some candy at each plate, an' the children'll never know nothin' about it. Besides," she added, "if you ain't never et turkey meat you don't know how good it is."

But in spite of her philosophy, after Jim had gone to bed she slipped over and took one more look at the turkey.

"I think I wouldn't 'a' minded so much," she said, wistfully, "ef they hadn't 'a' sent the cranberries, too."

The Boy Problem, A Study in Social Pedagogy. By William Byron Forbush. Boston: The Pilgrim Press. Pp. 188. \$1.00.

A careful study of boy life on its different sides is given in this volume, which has an introduction by President G. Stanley Hall of Clark University. A mere glance at the table of contents reveals the curve of the book to all who are interested in the subject. It reviews first the recent literature on the subject of child study, and then gives suggestive hints regarding boy nature, especially interesting studies of the social groups which boys form in their play and for other purposes. Then comes the consideration of boys' clubs and suggestions of methods of dealing with boys in the church and in the home. A very full bibliography completes the volume.

Dorothy Vernon of Haddon Hall has achieved the distinction of reaching a sale of one hundred thousand copies in two months, and having been followed promptly in New York and Chicago by two novels bearing so suspiciously close a resemblance in title as to call forth the remark that imitation is the sincerest flattery. A second edition is now on the press and Mr. Major (Edwin Caskoden) may be congratulated on having written the best selling book of the year according to the *Bookman* and the *Saturday Review* of the New York Times. Evidently the prophets are false when they say that the day of great sales for popular novels is past.

THAT PRINTER OF UDELL'S.

HAROLD BELL WRIGHT.

Upon being recognized by the chair, who knew him and called him by name, "Chris Chambers," every head turned to see, for all knew of the most notorious gambler in the city.

Said Chambers, "I came here to-night out of curiosity to see if this movement in any way threatened my business as a professional gambler. I have, as most of you know, for the last five years been conducting my place in your city in open violation of your laws. To-night for the first time I see myself in the true light, and as a testimony of my good faith and as an evidence of the truth of my statement when I say that I will never again take money from my fellow-men but in honest business, I wish to make the motion that the report of this committee be accepted; that the plan be approved and that the committee be discharged with the hearty thanks of the citizens of Boyd City."

The motion was seconded and carried. Then came the critical moment. For a full minute there was a pause. "What is the will of the meeting?" said the chairman, calmly, but with a silent prayer. And there was a buzz of conversation all over the house, every man was asking his neighbor, "What next?" For a short time it looked as if things were at a standstill, but upon the stage men were putting their heads together and soon Banker Lindsley shouted:

Chapter XII.

IN THE WHITE OAK DISTRICT.

"Mr. Chairman!"

Instantly the people became quiet and all turned toward Boyd City's leading financier.

"I am requested to ask all those who wish to become charter members of an association as suggested in the report of the council to meet here on the stage at once, and I move that we adjourn."

The president, after calling attention of the audience to the importance of answering Mr. Lindsley's request, immediately put the question and the assembly was dismissed. Among the first to push his way to the front was the stalwart form of the gambler, Chambers. And the stage was soon crowded with business men and not a few women. Mr. Lindsley looked around. "Where's Falkner?" he said. No one knew. And when Dick could not be found Mr. Lindsley called the company to order.

"The first thing will be, of course, to select a chairman and secretary pro tem." The editor of the *Whistler* was elected chairman and Mr. Conklin, the express agent, secretary. Then a committee on constitution and by-laws was appointed and the company adjourned to meet in the commercial rooms the next Wednesday night.

But where was Dick? Unnoticed by the audience, while their attention was diverted toward Mr. Lindsley, he had slipped from the rear of the stage and had made his way by the back stairs to the street. A half hour later some of the people on their way home from the meeting noticed a tall figure dressed in a business suit of brown standing in the shadow of the catalpa trees on the avenue looking upward at a church spire, built in the form of a giant hand, and at the darkened stained glass window, in which was wrought the figure of the Christ holding a lamb in his

arms. Later they might have seen the same figure walking slowly past a beautiful residence a few blocks farther up the street, and when opposite a corner window pausing a moment to stand with bared head, while the lips moved softly, as though whispering a benediction upon one whose memory filled the place with pleasure and pain.

About 1 o'clock on the afternoon of the day when the association was to complete its organization Bobbie Wicks dropped into the office of the Church Printing Company to look after some work that he was having done.

"Good afternoon, Mr. Wicks," said Dick, looking up from his desk, where he was busily at work on his correspondence. "Take a seat. You want to see a proof of those letterheads, I suppose. Jack, take a proof of that stuff of Mr. Wicks'."

Uncle Bobbie sank puffing into the chair. "I jing, wish't I didn't get so fat. Quit smoking about a month ago. Wife she wanted me to. To be sure, I don't care nothin' for it, anyway. Mighty mean habit, too. Where's your pipe?"

Dick smiled. "Oh, I haven't any now."

"Uh, Took to smokin' cigars, I reckon, since you got to be your own boss."

"No," said Dick, "I don't smoke at all."

"Oh!" Uncle Bobbie looked long and thoughtfully at his young friend. "To be sure, I don't—much. But I told wife this morning that I'd have to begin agin if I didn't quit gettin' so fat. Do you reckon it'd make me sick?"

Dick laughed. "You do look rather fleshy," he said, encouragingly.

"Well, you're a good deal fatter yourself than you were when I first seen you," said Uncle Bobbie, looking him over with a critical eye.

"Yes," admitted Dick, "I guess I am. These are my fat years, you know. I'm getting to look at those lean ones as a very bad dream." Dick's young helper handed them a proof sheet, and after looking over the work for a few moments Mr. Wicks said: "That new association meets to-night, don't it?" Dick nodded and the old gentleman continued carelessly, as he arose to go: "Stop for me when you go by, will you, and we'll go down together?"

"But I'm not going," said Dick, quickly. Uncle Bobbie dropped back in his seat with a jar and grasped the arms of his chair as though about to be thrown bodily to the ceiling. "Not going!" he gasped. "Why, what's the matter with you?" And he glared wildly at the young man.

"Nothing particularly new is the matter," said Dick, smiling at the old man's astonishment. "My reason is that I cannot become a member of the association when it is organized, and so have no right to attend the meeting to-night. I may go in after a time, but I cannot now."

"Why not?" said Mr. Wicks, still glaring.

"Because I haven't the money."

Uncle Bobbie settled back in his chair with a sigh of relief. "Oh, is that all? To be sure, I thought maybe you'd got your back up about something."

"Yes, that's all," said Dick, quietly.

"Well, let me tell you, you're goin', anyhow," and Uncle Bobbie glared at him again. "And you're goin' to have voting power, too. It would be a pretty kettle of fish if, after that speech of your'n, you weren't in the company. It would be like trying to make a cheese without milk."

(To be continued.)

The Bible School

THE SIN OF IRREVERENCE.*

HERBERT L. WILLETT.

In the organization of Israel's religious life Aaron, the brother of Moses, was set apart as a priest and as the father of the priestly line. This was a modification of the patriarchal plan that the head of the family should be its priest. As the clan developed into the nation it was natural that a hereditary order should be set apart to this function in behalf of the nation, and thus the patriarchal plan gave way to the national. There were special advantages in having Aaron, the brother of Moses, as the leader of this order of men, and perhaps the smallness of the tribe of Levi still further tended to make advisable this selection for service. At any rate it was divinely designated as the priestly tribe, and maintained its place with growing influence until the close of Jewish history.

As this was a choice which was to descend through the generations, the sons of Aaron were likewise designated as priests. Nadab was the eldest, and he, with his father, his brother Abihu and seventy of the elders of Israel accompanied Moses to Sinai and "saw the God of Israel" (Ex. 24:1 f). Soon after, he, along with his brothers, Abihu Eleazar and Ithamar, received with Aaron, their father, the consecration to the priestly office (Ex. 28:1), and apparently on the very day of this consecration the two elder sons, Nadab and Abihu, perished in consequence of an act of sacrilege committed in the sanctuary. It is impossible to state just wherein the transgression lay. It is said that they offered "strange fire" before the Lord, "which he commanded them not," but what is meant by strange fire is not quite clear. It has been frequently asserted by commentators that this refers to their taking common fire instead of coals from the altar of burnt offerings in the outer court (Lev. 16:12). Perhaps on the other hand the sin may have consisted in making an offering by fire which was not in accordance with the ritual. It is still further possible that the prescriptions of Ex. 30:7 f and 34 f regarding the character of the incense which constituted the fire-offering may have been violated, for the word "fire" may clearly refer to a fire offering. We have here three options. It will be seen, however, that it is impossible to be dogmatic where we know so little of the nature of the offense.

It is quite clear, however, that the real sin consisted in irreverence, which expressed itself in a disregard of some of the sanctuary regulations whose violation was a matter far more serious than the newly inducted priests might imagine. The Jewish religion was necessarily a system of rules for conduct, with the sanctuary, where the measurably minute regulations of service were essential to an orderly and impressive method of service, as the central point. The Jewish religion was adjusted to a type of mind not yet able to grasp the broad principles of God's dealings with mankind, and, therefore, was characterized by that minute and scrupulous adherence to precise rules essential in the training of children not yet able to discriminate between evil and good.

The sin of irreverence and consequent disobedience is not confined to any age or people. Perhaps there is no fault in our present social order which is more glaring than the lack of reverence manifested, not only for religious principles and practices, but even for the common sanctities of life. American childhood is in danger of losing altogether the safeguard of parental control which was characteristic of an earlier generation and still is to be found much more significantly displayed by the youth of other lands. Family discipline has largely yielded to a soft-hearted tolerance of childish caprice, until visitors from other countries wonder in perplexity if there is any such thing as family government in America, and finally conclude that there is, no doubt, but that it is in the hands of the children themselves. An English gentleman not long ago expressed to the writer his astonishment at conditions witnessed in many American homes, and said that he should not be surprised if within ten years it became the practice for children to send their parents to bed for answering back.

*International Sunday school lesson for August 10th, 1902: Nadab and Abihu. Lev. 10:1-11. Golden text: Let us watch and be sober. 1 Thess. 5:6.

Where there is little reverence for parental authority in the home there will be still less for sacred things either in the home or in the church. This lack of control will issue in a growing disposition to disregard the proprieties of the house of God, and then neglect altogether the duties and sanctities of life. The child either declines to attend the service and goes his way bent upon other things, devoting the Lord's Day to his own devices, or he regards the sanctuary as a place for a jolly time and at length joins the church more as a matter of course than otherwise, lightly esteeming all the obligations of the new relationship.

The death of Nadab and Abihu seems a severe and sudden penalty for an act of disobedience to the ritual, and yet one wonders if any who are guilty of the same sin in modern guise escape a penalty as severe; for does not irreverence bring inevitably a deadening of spiritual conception and a growing disregard for the obligations of authority, and at last the total loss of those qualities which make a life beautiful and effective?

Aaron and his remaining sons were forbidden to mourn the death of Nadab and Abihu, though the people of the whole house of Israel were to bewail the chastisement which had befallen their priestly representatives. But for Aaron and his sons, on whose persons there was the anointing oil of the Lord, no departure from their prescribed ministry was permissible. The suggestion of this fact is too striking to escape attention. We are accustomed to say that the obligations of the Christian life lie equally upon all, and that the office of a minister is no more sacred than that of any humblest Christian. This is unquestionably true. No member of the church has the right to permit himself to engage in any conduct or enterprise which would be unbecoming to a minister of the Gospel. At the same time it is clear that the minister and all who assume like sacred work, such as the Sunday school teacher and the leaders of Christian enterprises, stand in unique relation to the work of the church and become examples whose conduct is known and read of all. The minister who turns aside from the sacred task to smaller and secular activities goes out from the sanctuary with the anointing oil of God upon him to work so much less important that it becomes practically the sin which was forbidden to Aaron and his sons. None of the strength dedicated to the work of the Lord dare be employed for less commanding purposes. The Sunday school teacher needs to remember the truth that the lessening of the degree of responsibility as the position is less conspicuous does not relieve it of impressive obligations.

The last section of the lesson deals with a subject quite foreign to the episode of the death of Aaron's sons. Some have supposed that the connection between the two sections was due to the fact that Nadab and Abihu committed their sin under the influence of strong drink. Of this there is not a hint, and it is a conjecture so foreign to probability that it should never be made the ground of teaching. Verses eight to eleven set forth one of the regulations for the conduct of the priesthood, prohibiting the use of wine and strong drink at the time when sacred offices were to be performed. Considering the fact that wine was freely used among the Hebrews, the temperance problem was of very different character from that which prevails with us. It will be seen that the prohibition of the use of wine at the times of religious services conveys no hint to us that we should use liquor, a totally different and far more deadly agent of evil, at any time. The problem of intemperance is growing so enormously and its deadly character lies so largely in the fact that the propagation of the business by the unscrupulous and threatening agency of the saloon, that one can see that our safety lies not in temporary or partial abstinence but rather in the total casting out of the evil thing. Certainly it will be conceded that no minister of the Gospel who has the fear of God before his eyes will drink wine or strong drink at any time. But are there more definite limits to the propriety of such conduct on his part than in the case of any other member of the church? The only safety lies in the constant agitation of the question wherever opportunity offers, in total abstinence for the individual, and in prohibition for the community.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

1 Pet. 1:3-4.

Five Minutes' Sermon on the Golden Text.

PETER AINSLIE.

Let us watch and be sober. This is a very simple call to the Christian. I do not take it that the Christian is to be watching out for sin, to be constantly looking for it. That would be a sad mission indeed, and he would very soon become a pessimist, if not a misanthropist. It is true that we do not have to go very far to find sin, but if all our time is taken up looking for it the days would be doleful indeed. If this text would be written out as it is commonly rendered it would make strange reading. It would be this: Let us watch for sin, so as not to commit it, and be sober. That certainly is not what the apostles meant in my text. Fifty times we are told in the Scriptures to watch, and in every case it is a direct reference to our Lord's coming. That was the comfort of the early church, although it bears little comfort to the modern church. Very few want him to come, and so all these instances of watching have little or no meaning to many Christians now. In the early days it filled them with delight and the whole church stood like a lover watching for the return of the one he loved. The very attitude was holiness.

Just a few verses before my text he says: "You know perfectly that the day of the Lord cometh as a thief in the night," and "that that day should not overtake you as a thief," do this one thing—"watch and be sober." If you think he may come shortly you will be kind, you will be obedient, you will forgive, you will not retaliate, you will try to be like him when he comes. Instead of watching for sin, you will be watching for goodness, and not a day shall pass without your doing something to please him. Beautiful picture!

I would bind the latter part of my text to the verses that follow. The sober man puts on the breastplate of faith and love and for his helmet the hope of salvation. Some may take this mention of sobriety to refer simply to drinking. It does refer to that and a great deal more. The Gospel does not deal with negatives, but it boldly declares what we must do—faith, love and hope must be a part of every person. In one of the epistles these are touched with unusual beauty and their arrangement in that instance is faith, hope and love, and the greatest of these is love. Now the man practicing these is a sober man, and he who is lacking in the practice is lacking in sobriety. But the call comes to "watch and be sober," looking for our Lord and practicing his life—that is the real meaning of this text. It was practical in the first century and it is equally practical in this century. It is the ideal condition and anything short of this falls short of the ideal left to us by the divine mind.

Our Father, is it too much to ask that by thy grace all thy people be deepened in piety from the divine motive of the possible early coming of our Lord? Amen.

Happy Service.

Ruskin, in his "Ethics of the Dust," insists that our service of God is not what it should be until it is happy service. "God gives us always strength enough and sense enough," Ruskin says, "for what he wants us to do; if we tire ourselves or puzzle ourselves, it is our own fault." Our happiness in our work is one of the best evidences that it is God's work we are doing.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Suggestion in Addition.

Topic Aug. 10: Ref., 2 Pet. 1:4-9.

The basis of all Christian character and growth is

"THE LIKE PRECIOUS FAITH,"

which is through the righteousness of our God and Savior Jesus Christ. Faith here has the double meaning of the thing to be believed, and the belief of that thing with all the heart. The like precious faith pertains to the character and work of Christ, through whose divine power hath been granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue, whereby are given unto us exceeding great and precious promises that by these we may become

PARTAKERS OF THE DIVINE NATURE,

having escaped from the corruption that is in the world through lust.

This faith is through the knowledge of Christ as Savior. All these precious and exceeding great promises are in him. And it is through them by this like precious faith in our hearts that we become partakers of the divine nature. This agrees perfectly with the statement in James 1:25: "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." We are not miraculously made partakers of the divine nature; "but we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3:18). It is in beholding the image of Christ that we are changed or transformed. The glory of the transfigured Christ transforms the true believer and beholder.

Growth in grace goes with growth in knowledge. So all of what are commonly called the "Christian graces" grow out of the possession of this like precious faith, as we grow in knowledge and increase in activity in Christian living.

This addition of all the Christian virtues comes in the natural process of growth and development. Notice the order of addition: "Add to your faith virtue." By this is meant that sincere love of that which is true, beautiful, pure, good and praiseworthy, which lies at the very basis, along with unfeigned faith, of all noble living. Without this foundation of sincere belief and love of the truth and aspiration after the purity and perfection of Christian living there is not likely to be much progress in the addition of the graces of Christian character.

I think we need to emphasize this also: These graces or virtues of the Christian life are not something added unto us from without, but, as the Revised Version gives it, we are to "supply" them. This is a much stronger expression. The like precious faith comes to us through the knowledge of Christ, hence through the Gospel. All the promises are in him. By these we may become partakers of the divine nature. These are "granted," that is, "freely given" unto us. Because these are granted unto us—"yea, for this very cause, adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in knowledge temperance"—etc. These we are to supply—no one can be virtuous, wise, temperate, patient, godly, fruitful for us. These are to be in us and abound, but will not be there unless we put them there.

THE PRAYER-MEETING.

SILAS JONES.

How to Have Influence.

Topic Aug. 6: Matt. 5:13-16; Acts 5:12-16; 1 Cor. 9:19-22.

Ye are the salt of the earth. It is the purpose of Jesus that his disciples shall be the most influential people on the earth. He has committed to them the task of saving the world. This task they can never fulfill unless their influence is greater than that of any other class of people. Every true man longs to have power over the lives of others. He is not willing to count for nothing.

If one would have influence he must be somebody. People will pass by him whose character does not compel recognition. A man cannot let his light shine unless he has a light. Counterfeit money may for a time have purchasing power, but its real character will soon be discovered and then it will be cast aside. Men and women cannot long pass for other than what they are. If they possess no qualities worthy of admiration they will attract no one to them. If you are not held in high esteem by those who know you best it is time to ask what sort of person you are.

He who would be somebody must do something. Dreaming will not make a strong character. Shedding tears over the wickedness of the world or of one's own life is not the most useful occupation. You cannot know, you cannot feel, you cannot be unless you do. And you must do what falls to your lot, not what is agreeable. It is the doing of duty that gives strength and dignity to character. Two old men are known to you. One has dodged every piece of hard work. He can tell of no yielding of inclination to a sense of obligation. The other has turned from no duty that belonged to him. Which man do you honor? Which life has power over your life?

Abiding influence is granted to him who lives for eternal principles. The self-seeking politician wields great power for only a short time. The preacher who neglects the Gospel will soon have no following. The statesman stands for principles. His influence will grow, though his name be forgotten. The apostles of Jesus are more influential to-day than they ever were before. They looked not at the things which are seen, the temporal, but at the things which are not seen, the eternal. The souls of men will not be satisfied with things which change and decay. We cling to those who give us that which abides.

The man of influence glories in our common humanity rather than in the things in which he is not like others. It is more to him that he is a man than that he is of noble birth or white or rich or learned. Frederick Douglas is reported to have said, "Abraham Lincoln is the only white man I ever met whose conversation with me did not make me feel I was a negro." Lincoln met Douglas as a man meets a man, and not as a white man meets a black man. It need not be added that Lincoln had influence over Douglas. The Gospel of Jesus Christ is for men, not classes or races of men. Paul understood this. He went forth as the messenger of Jesus Christ to sinful men. He was proud of his Jewish descent and of his learning, but he asked no favors on this account. He has been a sinner and Christ saved him. Other men were sinners and Christ could and would save them as he had saved Paul. Paul was glad that all might enjoy the salvation which he enjoyed.

BARGAINS IN BOOKS.

The following list includes books either quite new or slightly shelf-worn, or used for a short time, but in excellent condition in every case. The first price quoted is the regular net cost price, the second is our price. They will be sent postpaid on receipt of the price, except those in sets, which will be sent by express or otherwise, at the cost of purchaser:

The Changing View Point in Religious Thought. By Henry Thomas Colestock. \$1.00-.60.

Joy in the Divine Government. Luther A. Gotwald. \$1.25-.75.

McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature. 12 Vols. \$30.00-18.00.

Protection of Native Races Against Intoxicants and Opium. Wilbur W. Crafts. \$0.75-.50.

The Chinaman as We See Him. Ira M. Condit. \$1.00-.60.

The Siege of Peking. By W. A. P. Martin. \$1.00-.60.

King's End. By Alice Brown. \$1.50-.80.

Sweetheart Manette. By Maurice Thompson. \$1.25-.75.

Phoebe; Her Profession. By Anna Chapin Ray. \$1.25-.75.

China's Only Hope. By Chang Shih-Tung. \$1.00-.50.

As It Is to Be. Cora Linn Daniels. \$1.25-.75.

The Fighting Bishop. By Herbert M. Hopkins. \$1.50-.80.

The Boy Problem. William Bryan Furbush. \$1.00-.50.

Deborah. James M. Ludlow. \$1.50-.90.

The Young Man in Modern Life. Beverly Warner. \$0.85-.50.

What a Woman of Forty-five Ought to Know. Emma F. Angell Drake. \$1.00-.75.

Mlle. Fouchette. Charles Theodore Murray. \$1.50-.80.

Mr. World and Miss Church-Member. Rev. W. S. Harris. \$1.25-.60.

Chambers' Cyclopaedia. 8 Vols. \$12.00-4.00.

Cupid's Garden. By Ellen Thorneycroft Fowler. \$1.50-.80.

The King of Honey Island. By Maurice Thompson. \$1.20-.80.

Mrs. Clyde. By Julien Gordon. \$1.50-.80.

Patroon Van Volkenberg. Henry Thew Stephenson. \$1.50-.80.

The Black Gown. By Ruth Hall. \$1.50-.80.

The Black Wolf's Breed. Harry Dickson. \$1.50-.80.

The New World and the New Thought. By James Thompson Bixby, Ph. D. \$1.25-.75.

The Two Covenants and the Second Blessing. By Andrew Murray. \$1.00-.60.

Expansion. By Josiah Strong. \$1.00-.60.

Onesimus; A Tale of the Pauline Epistles. Charles Edward Corwin. \$1.25-.90.

Power for Witnessing. By A. F. Ballanger. \$1.00-.60.

The New Acts of Apostles. A. T. Pierson. \$1.00-.60.

Social Law of Service. By Richard T. Ely. \$1.25-.75.

Gods' Perfect Will. By G. Campbell Morgan. \$0.50-.35.

The Saving Word. By A. Demarez. \$0.60-.25.

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NOTES AND PERSONALS

E. W. Yocum reports four confessions at Ox Bow, Nebraska. Work in fine condition.

Four added at Chapin, Ill., recently. One July 13 and three last Lord's day—all by confession.

Bro. H. J. Hostetler, pastor Christian church, St. Joseph, Ill., reports progress in his work.

Monfort, July 23, additions reported last week: Baptisms, 656; from M. E., 21; from Baptists, 11; M. E. preacher, 1; Baptist preacher, 1; unclassified, 7; total, 697. Dedications, 3.—Owen Livengood.

We have a number of excellent articles on vital themes relating to our plea for union and next week we shall begin a series of them. We hope our readers will show these articles to their friends.

Miss Lura V. Thompson, well known in Illinois and throughout the United States as a prominent C. W. B. M. worker, made a brief call at the Christian Century office. Miss Thompson has been spending a few days in Chicago.

"The Christian Work," of which Joseph Newton Hollock is editor and

proprietor, has purchased the subscription list and good will of the "Evangelist." The name of the consolidated paper will be "The Christian Work and the Evangelist."

Cephas Shelburne of Roanoke, Va., has received a unanimous call from the First Christian church of Huntington, Ind. He has accepted the call and will begin his pastorate with them the first of September. Bro. S. has done a fine work at Roanoke and his people and city regret to lose him.

J. O. Shelburne, who is doing excellent work in Baltimore, writes: "We must have one thousand dollars in order to dedicate our church in September." Dr. Cook gave one thousand dollars; the members of the struggling band have raised one thousand. Send all money to J. O. Shelburne, 1504 Riverside avenue, Baltimore, Md.

The Mail and Times of Des Moines, Ia., has come to our desk, presenting on the front cover a fine picture of the president of the Chicago School of Expression, Ed Amherst Ott. Prof. Ott has for some years been a successful teacher at Drake university and we welcome him to Chicago and wish him the largest success possible.

The Murphysboro papers report that Harry E. Tucker is becoming favorably known beyond the borders of Illinois. July 14th he united in holy wedlock Mr. Chas. Edgar Pollard of Farly, Iowa, and Miss Nellie Drane of Union City, Tenn. He also officiated at the wedding of Jacob Hammer and Miss Lydia Mae Rendleman, July 16th.

We are glad to report the contributions for Foreign Missions still on the increase. During the past week \$2,554.98 was received, or a gain of \$754.86 over the corresponding week a year ago. The number of contributing churches is still less than that of last year. Churches that have not sent in their offerings are requested to do so at once.

In connection with the growth of our work in England, it is encouraging to notice the number of young men from our churches in Britain who are in the United States pursuing studies in preparation for the ministry. Charles Forster of Birkenhead is at the University of Chicago and Harry Bullock of Gloucester is at Eureka. Several are at the School of the Evangelist in Tennessee and others are planning to come over.

J. D. Johnson of Canton, Ohio, reports that the First Christian church is having a very steady growth. During the six months of Bro. Welshimer's pastorate about fifty have been added. The Bible School has more than doubled and the C. W. B. M. has grown from 15 to 150. The offerings have trebled and our membership is now 500. We have secured the services of Miss Katherine E. Staub of Buffalo, N. Y., a recent graduate of the School of Pastoral Helpers at Cincinnati, O.

The "Missionary Bulletin," published at Little Rock, Ark., is a model state paper. It is attractive and dignified. It is edited by Bro. E. C. Brown, the faithful corresponding secretary of Arkansas, and the enterprising pastor of the First Christian church, Bro. J. M. Jessup. The "Bulletin" shows that Arkansas is coming to the front. The "Christian Century" congratulates the earnest workers in that state on their consecrated leadership. The National C. W. B. M. as well as the American Christian Missionary Society deserves much credit for the encouragement and assistance they have given Arkansas.

Mrs. William Oeschger leaves Aug. 5 from her home in Vincennes, Ind., on a three months' visit in the far West. She will visit our mission work at Monterey, Old Mexico. In California she will visit at Los Angeles, Santa Barbara, Pasadena and San Francisco; in Oregon at Ashland, Salem and Portland. She will visit Salt Lake City, Utah, Colorado Springs and Denver, and Fairbury, Neb. She will be joined by her husband at the National Convention at Omaha in October. William Oeschger commenced a protracted meeting at Russellville, Ill., Sunday evening, July 27. Mrs. Oeschger preached at Wheatland, Ind., Sunday, July 20. There was one confession.

The physical condition of Bro. J. Z. Tyler of Cleveland, of which mention was made last week, suggests that one excellent way in which assistance can be rendered him is by the wider sale of the Bethany Reading Books, of which he is the publisher and on which he receives a small royalty. The books are themselves a valuable possession, covering as they do the three important fields of Bible study, missions and the work of the Disciples. They ought to be in all the homes of the brotherhood. When to this motive is added the consideration of what their wider distribution would mean to Bro. Tyler financially, the inducement ought to be strong to possess either the complete set or as many volumes as possible.

In a letter just received from Mrs. J. Z. Tyler of Cleveland the following concerning Bro. Tyler's health is found: "Mr. Tyler continues about the same, no improvement, but a little less active each day. I can see his failure only by looking back over the weeks, then I see that he is no better." In acknowledgment of the funds already received from Dr. Willett, which came in response to the statement made last week regarding Bro. Tyler's condition, Mrs. Tyler remarks, "This timely aid lessens the burdens and brightens the days of our affliction. We can not express as we would our gratitude to you and to the other friends; our hearts are too full." It is a pleasure beyond words to have fellowship in

work of this kind. Those who have been privileged to assist will feel that they have been more than compensated by the satisfaction that comes with the consciousness of a brotherly ministry.

We are pleased to note that Gov. Drake has made positive denial of any connection with the big corn corner recently. Furthermore, he has had a number of papers publish his denial. We had a lengthy quotation from the Chicago Record-Herald, correcting its mistake in announcing Gov. Drake's having been engaged in the corn deal, but we are forced to leave the statement out for want of space. However, we give space for the following abbreviated statement: "No matter what a man's wealth may be, or his standing in financial circles, false utterances and untruthful estimates put him in a false light before the public and injure him in no small way. Especially is this true of Governor Drake, who stands out peculiarly as an exception among wealthy men. What he has, he has earned honestly and is endeavoring to handle and control in an honest manner and expend for the benefit of his fellow man and the public in general. Anyone conversing with Governor Drake on the subject of this corn deal cannot fail to be strongly convinced that the statement that he is in any way connected with it is false in every particular."

An interesting and charmingly illustrated article on "Twins" is a feature of the August Good Housekeeping. "Old Silver," by George Barry Mallon, deals in text and illustrations with a timely and fascinating topic. "A Model English House," Mrs. James Brown Potter's Bray Lodge, is described by Mrs. Anne Morton Lane, with the aid of numerous illustrations from photographs taken expressly for Good Housekeeping. "The Scientific Cook," by Alice Dynes Fealing, B. S., will open the eyes of many excellent cooks to the larger possibilities just ahead of them. Mrs. Margaret E. Sangster writes of the advantages of a boarding school training for boys. Sound sense and modern hygiene, couched in racy language, characterize Miss Wetherald's talk on "Bathing for Health." The first of the cooking lessons for children takes up a meal prepared in camp, and is illustrated from a photograph taken from life. Remarkable for its condensed wisdom is Dr. Alice M. Perry's "The Foundation Age," in which she discusses the rearing of infants. The pages of cookery are numerous and timely. Ten cents a copy, one dollar a year. The Phelps Publishing Co., Springfield, Mass., New York, Chicago. We recommend Good Housekeeping to all our readers.

The Century has my best wishes and all I can do to further its interests will be done.

Miami, Mo. J. M. Crockett.

CHICAGO DEPARTMENT

Englewood.

This being vacation time many of our members are away enjoying the blessings of a short outing from city life. Bro. Trube going to Massillon, Ohio, Bro. W. P. Keeler and family to Whitehall, Mich. Our tried and faithful minister, Bro. C. G. Kindred, also being away.

The Anti-Cigarette League and the Girls' Auxiliary Anti-Cigarette League held a picnic in Jackson Park last Saturday and report that they had a pleasant time.

Our Sunday school will hold their annual picnic in Jackson Park, near the German building, Saturday, August 9th, instead of June 28th, as originally intended. (Provided of course that it don't rain.) All are cordially invited to attend, and help make an enjoyable time.

Our pastor being away, the pulpit was filled by our brother, Frank Otsuka, who is now taking a theological course at the Chicago University, and will soon become a D. D. His morning subject was "The Past, Present and Future of Missions in Japan," his native home, and in the evening he told us why he is a Protestant Christian, taking for his text the 15th verse of third chapter of 1st Peter, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Both subjects were well and ably handled for verily he spoke of that which he knew. The evening sermon being particularly strong and beautiful, following the thought of the text, and giving us a short account of his life, being raised under Confucianism, and causes which have led him to accept the Christ. A goodly number turned out to hear both sermons, and enjoyed a treat which those who missed them will hardly have an opportunity of making up.

Other congregations would do well to have Bro. Otsuka occupy their pulpits during the absence of their regular pastor and thus help themselves and him.

Next Sunday morning Bro. Findlay of Ashland Avenue Church will occupy the pulpit, giving us an account or history of their congregation, and in the evening Bro. Scott of the Chicago Bible Society will tell us something of their work. G. A. M.

Harvey.

The usual services. One confession in the evening and good attendance. The young people are doing splendid work and have money in treasury to pay for new cement walk now being

put down in front of building. Our prayer meetings are growing in interest and attendance.

Jackson Boulevard.

Our prayer meeting on Wednesday night was well attended, was an excellent one, and closed with a mother and daughter coming to give their hearts to Jesus and their work to him through the Jackson Boulevard church. The mother was a member of a Congregational church, but desired to follow more closely in the footsteps of her Savior and yield him full obedience. The daughter for the first time confessed her faith in Christ.

On Thursday night the Phi Kappa Mu Society held an open session at which they entertained their friends.

The long looked for, much talked of, Bro. Speer arrived. He preached both sermons on Sunday and if his sermons are a sample of the work he can do, the Jackson Boulevard church will indeed be fortunate in securing him for her co-pastor. At the close of the evening service the ordinance of baptism was observed.

At the C. E. Society we had a five-minute speech from Brother Birdseye on the convention, after which he went to the Warren Avenue Congregational church, where he occupied the hour for the evening service in giving a report of the convention.

The Armitage Mission gave an entertainment on Thursday evening which was a great success. The Sunday school at that mission, under the leadership of Brother Jackson, is doing splendidly.

North Side.

Yesterday was a red letter day in our church. Miss Lura V. Thompson, national organizer of the C. W. B. M., addressed our church in the morning.

Miss Laura Pattee and Mr. Alan McDaniel were united in marriage at the church in the evening. The church was crowded, and a number of their friends were unable to get in on account of lack of room. Brother Wm. B. Taylor performed the ceremony.

Educational day was observed at the evening service. Prof. N. H. Herlick, and Brother Wm. B. Taylor both gave interesting short addresses on the advantages of the small college. Brother Spiegel closed the service with a short address on the higher education of the soul.

DO NOT DESPAIR when sick, even though it does look dark. Muster all your energies in an effort to get well and pin your faith to Dr. Peter's Blood Vitalizer. Not a drug-store medicine. Special agents sell it. Address Dr. Peter Fahrney, 112-114 South Hoyne avenue, Chicago, Ill.

I want to assure you I appreciate the Christian Century very much.
Albion, Ill. Walter Kline.

Correspondence

ELIZABETH JAMESON REID.

The Wonderful Woman Rests.

The toil and travail of earth are ended. The strenuous life has reached its heavenly goal. "So He giveth unto his beloved rest," and the brave, unweary heart that bore with uncomplaining joy infinite burdens and pain for others has entered upon the high enfranchisement of heaven.

It is well that she rests now. So has it pleased God, and all is well. Biography never embalmed in its sacred treasure a character so richly endowed with such a symmetrical combination of royal faculties, varied, balanced and harmonious. To justify this assertion, which will provoke the challenge of strangers, and to set forth the traits so musically blended in this unique personality, would require a volume instead of this brief tribute of love for friends who loved her well and knew her virtues.

1. Sister Reid was high-born. The faculties that made her great were the fruitage of other generations of noble thinking and high living. When, after such a protracted preparation, the refined elements of her being were co-ordinated into a living personality by the gracious purpose and power of God, there was needed only the potent discipline of a brief transit across this horizon of mortal experiences to fit her for her predestined sphere in the everlasting kingdom of Christ.

2. While adorned with a charming unconsciousness of superiority she was one of those large and positive characters whose coming into this world, like that of the Son of God, "is not to bring peace, but a sword." Her serene self-confidence and self-reliance were a constant provocation to the ambitious and weak, to the envious and ignorant. In such a presence indifference was impossible. Men must take sides and thus proclaim judgment upon themselves. This division of communities in the presence of great and energetic souls thrust into them for a divine purpose is universal, natural, and necessary. These ardent and deathless friendships, these bitter and incurable enmities, belong to God's beneficent machinery of this world, and hasten the dawn of universal peace and righteousness. The charming personality of Sister Reid was a magnet that drew and steadily held around her a multitude of devoted friends whose love and confidence made her life one long symphony of joy, and death itself came to her with the gentle touch of friendship.

3. Absolute courage, both moral and physical, was a most conspicuous trait. She seemed to be a stranger to fear. When alone or with timid female

friends in her suburban home in times of peril and terror, she would often go forth alone at midnight to meet the danger.

The quality of her moral courage has never been surpassed. Personal consequences with her had no relation to action when once her convictions were clear. In the presence of a duty the only problem was how best to discharge that duty, and consequences were left with never a misgiving to God alone.

4. The unaffected frankness, sincerity and truth that made her life so beautiful and her friendships so strong and sweet were preserved through all the moral jeopardy of life, unspotted from the world. No one who approached her ever had any reason to doubt. She moved on a plane lifted high above the petty purposes and passions of the social world, and was absolutely immune against its little exaggerations and prevarications. To gain an end or promote a cause by the slightest inaccuracy was an impossibility with her. It was an inspiring spectacle to behold such a character moving grandly through such a world as this, maintaining the ingenuousness of her exalted character unsullied to the end.

5. Unselfish loyalty was a shining characteristic of her life. Selfishness would have marred her moral beauty with an insufferable vanity, but her supreme self-forgetfulness and devotion to the people and causes that she loved barred from her heart all taint of vanity. She never quarreled with her friends or carried resentments against them. One instance out of a thousand will illustrate the imperturbable equanimity with which she met temptations and held on her course of rectitude. A young pastor with no impressive personality and no special claims upon her except that she had said she was his friend, made a sudden and abrupt call upon her to yield her judgment and waive her preferences and rights in certain matters. This demand was made with an undiplomatic and almost brutal bluntness. A sudden flash flushed her face for an instant and all her moral grandeur gleamed in a countenance all victorious and sweet with the grace of God. She said, "I defy you—yes, I defy you to make any demand on me for Christ's sake, for his church or for my preacher, that I cannot yield with cheerfulness. Now come on with your orders." The requests came upon her often, many of them hard to grant, but she never hesitated where almost any other church member would have refused.

6. Sister Reid was a thorough-going Christian. The disposition that made her friendship generous and invincible found most illustrious scope in her complete and intense recognition of Jesus Christ as her Savior, Teacher and Lord. From childhood to the last conscious hour Jesus was the heroic

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presence that gave abiding peace and made her life one unbroken act of loving devotion and grateful service. Few ministers of the Gospel have ever acquired so full and accurate knowledge of the Sacred Scriptures that testify of him. She was a woman of prayer. She felt that the listening ear of the heavenly Father was ever turned toward her. "Let us pray for him." "Let us pray for help." These expressions were never absent when taking counsel with believers concerning persons and things that enlisted her interest. In the lifetime of her husband, that saintly man and exemplary office-bearer in the Church of Christ, Judge Richard Reid, in her well-ordered house, every soul from kitchen to drawing room were assembled daily at the family altar, for the reading of Scripture and for prayers that went straight to God. On the wife rather than the husband depend the permanency and character of family worship.

7. She was a missionary Christian. Her services in Kentucky and other states gave an impetus to the cause of missions that makes her memory precious to those who know the story of her work. She was a superb figure on the rostrum, and never more at ease than when responding off-hand to the numerous preachers who occasionally stood in the way of the work. One of the most magnificent and almost tragic episodes of our national conventions was witnessed when she was called to the platform while still groping with the pathetic anguish under the gloom of a cruel tragedy. Some crisis called for a master stroke. Isaac Errett and Gen. Drake advised the committee to call on Sister Reid to make the speech. She shrank with awe and thought it impossible in her feeble and distressed condition. In a hurried note of distress sent up to Bro. Errett she said: "Don't let them call me any more. You know I can not do it now." His answer was, "Come right along, Elizabeth. You can do it." And she did. Between these two great disciples there seemed to exist a mutual confidence in the unerring wisdom and boundless possi-

bilities of the other. Into this charmed circle there came another witness, our own General F. M. Drake, declaring that her moral and intellectual resources were more varied and inexhaustible than can be found embodied in any female personality on this continent. And these were given to Christ—back to Christ whence they came.

Elizabeth Jameson was born at Fulton, Mo., April 8, 1840.

She was graduated from Christian College, Columbia, Mo., and at the age of sixteen was a teacher in Dughters' College, Harrodsburg, Ky. In her eighteenth year she received an urgent call to the presidency of Woodford College, which she persistently declined in accordance with her purpose to retire to her restful and cultured home in Fulton.

Coincident with the arrival in Fulton of a second committee to secure her services at Versailles, she learned of her brother's ambition to take an expensive course at Harvard University, and accepted the call to Woodford College. Brilliant success rewarded her wisdom and assiduity. In a short time two or three hundred young ladies were under her sole charge.

Her rare beauty and intellectual and moral endowments made her the social queen of central Kentucky. Among the galaxy of strong and noted men who sought her hand was Benjamin F. Rogers of Bourbon County, Ky., who won her heart, and she became his wife December, 1863. Within seven years the fond young mother looked into the beautiful face of her fatherless child with a helpless grief that wins the utmost compassion of God, and with those mysterious pangs of heavenly travail that mark the ascent of the soul into the higher and sweeter life.

With her marriage to Benjamin F. Rogers, a double wedding was arranged. Richard Reid was to wed her younger sister. On his way to consummate his joy, Richard Reid was met at St. Louis with the announcement of the death of his beautiful fiancée. The shadow of this great grief never lifted from his heart.

The revolution of the wheel of Providence brought these two saddened lives together in as happy a Christian home as ever adorned the earth. From the date of their marriage in 1873 they began a new career of Christian usefulness that grew more fruitful to the end.

After his tragic death the stricken widow sat in her lonely home with broken health, but with steadfast faith and dauntless courage, and drew out of her immeasurable grief and anguish that great book, the Life of Judge Richard Reid, which has been so widely read and highly praised.

On July 8, 1902, before the dawn, with family and friends about her, the long expected end came.

H. D. Clark conducted preliminary

exercises at the funeral; George Darsie delivered the discourse with a remarkably brilliant tribute to his departed friend; General Drake supplemented the whole with a grand testimony that honored his manly heart as much as it did the beloved friend whose courageous going he watched for weeks with a pathos truly sublime.

For herself and for her only child, Reid Rogers of New York city, her prayers have been answered. The dreams and hopes of the young mother walked before her eyes during her last protracted struggle in blessed realization, and by his side the ministering angel who she believed was God's special gift to her boy and to herself in answer to her prayers.

The afterglow of this great life of infinite vicissitude and heroic faith still lingers upon the dear old home that stands vacant on the hill. The soft, sweet light shall never fade from her upward path until our weary feet have safely passed along that sacred way to the Paradise of God. And our earthly life till then shall still go on in a world where no evil can befall us; for "we know that all things work together for good to them that love God, to them that are called according to his purpose."

W. T. Tibbs.

Mt. Sterling, Kentucky.

BIBLE STUDY SUNDAY.

The Council of Seventy through the American Institute of Sacred Literature is again bending its energies toward the firmer establishment of a Bible Study Sunday in September. It reports to us that on July 15th eight hundred churches were already pledged to co-operate with the Institute by observing the day. This pledge involves only the promise to preach upon approximately the day named a sermon upon Bible study and its relation to the life of the church and the individual. It is a safe conclusion that the number indicated will be multiplied by five before the day arrives (September 14th, and in city churches September 28th). It is certain that an interest in Bible study as a necessity of church organization is increasing, and that pastors everywhere are taking up the question of means and methods with vigor. As in previous years the co-operating ministers will receive suggestive sermon outlines and an order of service. Last year some hypercritical friends undertook to inveigh against an institution which would provide sermon outlines for preachers, but it should be said upon the other side that it is not supposed that these outlines will be adopted bodily, but that they each illustrate what some other man has done in treating the same subject. They do not, therefore, provide a copy, but an illustration. There seems no good reason why any minister should be unwilling, unless local conditions prevent, to co-operate with such a move-

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ment toward making prominent and definite so important a subject.

The Council of Seventy has recently suffered a severe loss in its president, Dr. John Henry Barrows. It seems all the more necessary, therefore, in a measure to compensate for this loss by renewed pledges of sympathy and interest in the work which he represented. Any minister desiring to have his church enrolled among those in which the day will be observed may simply send his name and address by postal card to the office of the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

A BIG INCREASE.

Chicago, Ill., July 19.—The week that closed last night has been a remarkable one for the month of July. It has seen an increase in alliances to the extent of 1,194 new organizations. The most remarkable thing about it is that twenty-one of these alliances were organized in Chenango county, New York. Some time ago V. A. Scott, the county chairman, started out with the intention of thoroughly organizing his county. He succeeded. He now has an alliance in every township in Chenango county as a result of his work. The applications for all these were sent in at one time. On one day the national committee issued charters and supplies to twenty-five alliances, which was the largest day's work since the plan was first announced.

There are yet four weeks left before the end of the first year. If the Prohibitionists of the United States, who believe in the alliance plan but have yet made no move toward its adoption, would take this matter up at once and before the end of July would go ahead and organize their communities, we would close the year with a tremendous increase over the number of alliances we already have. Why not every one join in lifting the number to

4.90

two thousand within the next few days? It can be done if our people will to do it. If you do not know how to proceed address me a note and I will be happy to place before you full instructions and all necessary documents. Those who wish to proceed should address Oliver W. Stewart, 1518 Manhattan Bldg., Chicago, Ill.

FIELD NOTES.

The pastor of one of our leading churches in Chicago says he is surprised to find that his people are reading the Century. There may be greater papers, but there are none more readable than the Century. The writer of the Field Notes has been sick for three weeks, but is in the field again. People in Chicago are anxious to find something in the Century about their friends in other parts of the world, and our readers outside of Chicago are watching just as anxiously to read something about their friends in Chicago—everybody has a friend living in Chicago. We have not time, like the Athenians of old, to "tell every new thing," but we want fresh news from the churches.

The church at Williamsport, Ind., has secured O. D. Maple of Cameron, Ill., for pastor. He also preaches at West Lebanon.

Bro. F. P. Smith lives at Hoopeston, Ill., and preaches for Armstrong and Fairview churches, where he is doing excellent work. They repaired the house at Armstrong and raised \$20 for Foreign Society. At Fairview church \$63 has been raised for Missions. A good showing for country churches, and shows what a good man can do.

C. G. C.

STATE MISSION NOTES.

Died, at the home of her daughter, Mrs. Sarah Mellow, St. Louis, Mo., July 2, 1902, Mrs. Matilda Abbott, age 73 years, 11 months and 14 days.

My notes have been missing from the paper, and the above announcement, fraught as it is with its burden of sadness and grief, is the reason for the failure regularly to send them. It was not by any means because there was nothing to say, in fact, we have more to say than we could find space to record had it been possible for us to get them in shape and place them before you amid such conditions as those through which we have passed. To the many brethren and sisters who have written expressing such tender sympathy with us in our grief and loss, I want to say that we appreciate the very kind words of love and cheer that have been so tenderly spoken. They have indeed been precious ones to us.

We are rapidly approaching the time for our state convention. Many of our churches will have, at best, not more than two meetings between this writing and the meeting down in

Springfield, September 22-25. Many of them have been promising us that they would not let the year go by without raising and sending a good offering for state work. Upon the fulfillment of this promise your State Board has been banking, as they have called into their employ the men who are now doing such faithful work in the field, and we must now have a strong rally all along the line in every part of the state.

The program for the state convention will soon be published. I think when this is done you will see that the committee on that interest have done their work well. We want to get it out in a short while and send it to every church in the state. We are now at work on the railroad rates, with a prospect of obtaining the one fare round trip rate. We do not promise this for certain, but things look that way now.

This is the time of the year for county and district conventions, and at every one of these conventions our State Missionary convention ought to be presented, and the churches of the county and district ought to be urged to send delegates, so that they will be represented in that gathering. It was feared that when the convention went as far south as Springfield it would militate against the attendance, and it will be necessary for the churches and brethren to make a special effort in order that this may not be true. We must go down to Springfield a mighty host; an insignificant convention would be a detriment to our cause in all that territory; a great one would be the greatest missionary influence that we could bring to that part of the state.

Our cause in South Missouri needs a great convention. We can have it if we will. Yours in his name,

T. A. Abbott.

311 Century Building, Kansas City, Mo.

ST. LOUIS NOTES.

There is not a great deal to report just at present, but the Lord's work is not at a standstill, though the weather has been supreme and many are away. In fact, the faithful in all our churches and in the others are on the alert and their wakefulness is the cause of the beginning of several revival meetings by noted evangelists this week, while that famous evangelist, Wharton, just closed a successful effort last Sunday. But the gardens are gods to a multitude this time of year, and they will have no other gods before them, let the preachers say what they will. However, many of our ministers are away on vacations now and for the same reason many pews are vacant. All the churches of Christ are open and there are none without preaching every Lord's day, as far as the writer has been able to learn. Brother Cree is vacating.

Brother Brown of the Guide filled his pulpit two weeks ago and Brother Bartholomew last Sunday. Brother McFarland has been away three weeks now. His pulpit has been supplied continuously by a Drake University student, who is spending his vacation here. Brethren Tyrrell and Crutcher are also gone. Brother Dowling supplied two weeks ago and the writer last Sunday at Mt. Cabanne, and both spoke to excellent audiences. John L. Brandt of the First church is shading himself at Macatawa this summer, and Ray Helsel, his assistant, is at the helm there in his absence. It is reported that Brother W. A. Meloan has resigned the pastorate of the East St. Louis church. We hope the report is not true, as he is doing a magnificent work at that place, and they cannot afford to do without him. Brother Kellar from Kansas City was in the city last week and gave the Optimist office a pleasant call.

Brother G. L. Snively and wife are expected back from East Aurora, N. Y., this week, where they have made their headquarters since the B. A. C. C. acquired the home for old folks there.

The Compton Heights congregation will build this fall. Ellendale, where G. A. Hoffman ministers now, are

W. B. MORRISON

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planning likewise. M. Davis Pittman of the Second church will take his vacation the last of this month. The Clarion, our city weekly, is prospering under his efficient oversight and management.

W. W. Dowling has had much sickness in his family of late. His wife and son Harold have been quite sick, the latter with typhoid fever. But through it all he has been faithful to the services in the Lord's house. There are six preachers in the Mt. Cabanne congregation. In the death of Brother McGowan the Second church lost one of its best workers and leaders. He was a faithful, consecrated man and will be greatly missed. But the Lord will raise up others.

Brother Fruder, a converted Jew, is giving the churches here some interesting lectures.

W. W. Wharton.

IMPORTANT ANNOUNCEMENT.

For several years there has been an increasing demand on the part of many preachers that there should be a summer school for preachers established in connection with out Bethany Assembly Encampment. The managers of the assembly have organized such a school, which we hope will be the beginning of a permanent school for preachers, on a much larger scale than we propose for this year. This school will open on Thursday, August 7, and continue until August 16, 1902. We have secured as teachers and lecturers for this school D. R. Dungan, dean of Christian Bible College, Canton, Mo.; S. M. Jefferson, dean Bible College, Lexington, Ky.; B. J. Radford, Eureka, Ill., and M. L. Streater, Cleveland, Ohio. The instruction at this school will be entirely free. No tuition will be charged. All it will cost will be your ticket of admission to the grounds, which only costs 25 cents per week, and your board. For information, etc., address the president, L. L. Carpenter, Wabash, Ind.

A STATEMENT.

At the request of Bro. C. S. Paine we publish the following statement:

Wymore, Neb., July 20, 1902.—To Whom It May Concern: The undersigned, in behalf of the official board of the Christian Church of Wymore, Neb., desire to warn the brotherhood against one Dr. W. H. Johnson, who, we have reason to believe, has been writing to various parts of the country in an effort to injure our pastor, S. P. Benbrook, and the cause of Christ at this place. Dr. W. H. Johnson has withdrawn from this congregation, and is wholly unworthy of confidence or respect. We will be very glad if persons who may have received letters from Johnson will send these letters to the chairman of this board, Elder J. W. Bridenthall. We also desire to publicly give our entire indorsement

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For catalogue, address the President,

JAMES A. BEATTIE.

Christian University

Canton, Missouri.

Dr. Carl Johann has lately been called to the presidency of this institution, and Dr. D. R. Dungan will give all of his time in the future to the Bible Department. The building is being refitted in every way and the school will be stronger and better the coming year than ever before in its history. The Arts and Sciences, Modern Classics, Art, Oratory, Music, Business, etc., will be especially provided for. In the Bible Department, Prof. Dungan will be ably assisted. For further particulars write to

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Robert E. Hieronymus, Pres.

EUREKA, ILL.

of our pastor, S. P. Benbrook, as a Christian gentleman and an able minister of the word of God. The press dispatches sent out from here concerning the alleged assault of Bro. Benbrook upon Dr. Johnson on May 14th last were misleading statements and do Bro. Benbrook very great injustice.

(Signed) J. W. Bridenthal,
Elder, Chairman of the Official Board.

(Signed) J. N. Summers,
Clerk of the Official Board.

TAZEWELL COUNTY CONVENTION

The Christian convention of Tazewell county, Illinois, will be held in Mackinaw Thursday, July 31st, and Friday, August 1st. The principal speakers will be Prof. Silas Jones of Eureka, I. S. Lappin of Atlanta, H. H. Peters of Washington, W. P. Mavity and the state secretary, J. Fred Jones.

TIDEWATER CONVENTION RATES.

Chesapeake & Ohio Railroad has granted one fare and a third on card orders from stations in Virginia. Tickets can be bought August 2, 3, 4 and 5, final limit August 11th. Cards to secure these rates can be secured on application to J. L. Hill, Richmond, Va.

Richmond, Fredericksburg & Potomac Railroad will give following rates for round trip to Richmond from Fredericksburg, \$2.55; Milford, \$1.65; Penola, \$1.45; Ashland, 75 cents. Tickets can be bought August 2d, 3d, 4th and 5th, final limit August 11th.

IOWA NOTES.

J. M. Rudy is taking his vacation with home folks at Lima, Ohio. He will return in time for our state convention.

B. F. Baker of Springer, N. M., whose people live near Centerville, Ia., is a talented preacher of the M. E. church, and, being tired of ecclesiastical bondage, has fully made up his mind to take his place with our people. He and his wife were members of the church in their childhood, but their education and environments were Methodist and they were led astray.

The Boone church will be dedicated August 3d, with H. O. Breeden as master of ceremonies.

The in-line county conventions of the central district will be pulled off this week.

The meeting at Clinton is starting with promise. The attendance is all that could be expected and we hope to have a good report for you in a few weeks.

Atwood and McCance at Blairsburg, Beam and Young at Galva and Omer and McIntire at Ft. Dodge were almost entirely rained out in their efforts to hold tent meetings. We never had more unfavorable weather for summer meetings. Unless we have more sunshine from this on it will very materially effect our summer cam-

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The Pharmacy Department is one of the few in the United States that has laboratory facilities for doing all the work. What is true of the equipments of these departments is true of the other departments. Attention is called to this to show that while the

Expenses here are about one-third as great as at other high grade schools, yet the advantages are in every way equal and in most cases superior. Tuition, \$10 per term. Board and furnished room, \$1.50 to \$1.90 per week. Catalogue free. Address:

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CALENDAR: Fall Term will open September 2, 1902; First Winter Term, Nov. 11, 1902; Second Winter Term, Jan. 30, 1903; Spring Term, March 31, 1903; Summer Term, June 9, 1903.

paign that started with such promise and so large a force of evangelists. Sias and McVey have held their meetings in buildings and have been more fortunate. Their meeting at Logan is keeping up the good record that they have established. A card from them dated the 22d inst. reports a full house and ten accessions.

Our state convention will soon be here and it is high time that all reports were being looked after. Fill out the statistic card, gather up your offering for the I. C. C., and send them in as soon as possible. There will be a chart at the state convention showing the amount that each church has contributed for state work.

R. H. McGinnis, who has been preaching for the church at Tama for the last fifteen months, left there the 14th inst under the most shocking circumstances, guilty of immorality of the grossest character as well as obtaining money under false pretenses. The sheriff has a warrant for his arrest and any one knowing of his whereabouts will do the cause a favor by telegraphing Sheriff B. Buchanan, Toledo, Iowa.

B. S. Denny,
Cor. Sec.

MAXINKUCKEE ASSEMBLY.

Culver, Ind., July 1 to 29, 1902.

The Pennsylvania lines will sell excursion tickets, Chicago to Culver, Ind., and return at one fare for the round trip, plus twenty-five (25) cents admission to assembly grounds, with return limit until July 31, 1902, inclusive. Round trip and admission, \$2.85.

For particular information apply to Ticket Agents Pennsylvania lines, No. 248 South Clark street, corner Jackson, and Union Station, corner Canal and Adams streets, or address H. R.

Dering, assistant G. P. A., No. 248 South Clark street, Chicago, Ill.

ILLINOIS, ATTENTION!

The state convention meets at Jacksonville September 8-11. The railroads give a rate of one fare and a third for the round trip and the church of that city a warm welcome. You are coming, of course.

Ministers who have come into the state since August 1, 1901, and are not yet enrolled for the new year-book will please write us for enrollment blank. No one is enrolled unless he is endorsed by the elders of the church where he holds membership. If you neglect this do not blame us.

J. Fred Jones, Cor. Sec.

W. D. Deweese, Office Sec.
Bloomington.

A COLORADO LETTER.

Yesterday was a red-letter day in the history of the church in Manzanola. The house of worship, erected some nine years ago, was never fully completed. It lacked the pews, and had reached a point where it needed repairs and painting. Four months ago this work was undertaken and yesterday, with Dr. B. O. Aylesworth assisting, we had the great satisfaction of formally dedicating our commodious house free of debt. In addition to what had already been raised, Bro. Aylesworth succeeded in raising in cash and pledges nearly \$200, which will, when the time comes, enable us to put into the building a good hot-air furnace, something greatly desired. Our pews and the other repairs, the furnace included, will cost about \$700. When I came here fifteen months ago there was a small debt on the church

building, and up to that time the church was receiving some aid from the state missionary society. It is now virtually out of debt and self-supporting, and while I have only put in half of my time, they expect in the near future to support a preacher for full time. The presence of Bro. Aylesworth and that of L. G. Thompson, state evangelist, one week ago, left a splendid impression on the community at large. The church never had as bright an outlook as at present. Manzanola is growing and is one of the best small towns in the state.

A little over a year ago, in connection with the work in Manzanola, I undertook a new work in the city of Rocky Ford, nine miles east. It is a growing city and already has a population of about 3,500. It is noted as the center of the sugar beet and cantaloupe industries. Last season its one sugar factory manufactured from sugar beets 25,000,000 pounds of sugar, and so celebrated are its cantaloupes you can buy them in eastern cities months before they are ready for marketing here! When I first entered Rocky Ford there was little thought of a church. We now have a good organization of about one hundred members, a Sunday school of seventy-five and one of the best church lots in the city free from debt. Eight hundred and fifty dollars in all have been raised during my year. They are now ready to employ a preacher for full time when we can hear from the right man. When I entered these fields fifteen months ago there were only about \$500 in sight to support the work I was undertaking. Since that time we have raised for all purposes about \$2,000. To care for the two places has been a heavy burden, but the Lord has been with us and we rejoice in seeing some fruits of our labors.

H. T. Morrison.

Manzanola, July 21st, 1902.

BETHANY COLLEGE NOTES.

President T. E. Cramblet was in Washington, Pa., July 29, where he raised money to build the second church in that city. The summer school has an attendance of fifty-five, and it will be made a permanent feature of the school year. Much interest is being manifested in the assembly, which will be held from July 28 to August 8. W. H. Erskine, the honor graduate of this year, was elected assistant in the preparatory department and is now at Chicago university doing special work. Bruce L. Kershner, recently elected to the Greek chair, is also at Chicago university for the summer. Prof. Kershner has almost completed the work for the degree of Ph. D. Orilas G. White of Parkersburg, W. Va., has entered upon his duties as field agent and is working especially for students during the summer months. He has moved to Bethany, and will be pleased to hear from any

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person who has information. The Bethany spirit is strong over the hills these days and holds one with its indescribable charm as the song of the mermaid held the sailors on the sea.

NORTHWEST MISSOURI NOTES.

C. F. Stephens of Trenton and the elders of that church ordained Bro. Pontius to the ministry Sunday night, July 20th. He is pastor of the churches of Christ at Tindall and Gault.

Quite a goodly number of churches in Northwest Missouri are going to build new houses soon. Mitchell Park, St. Joseph, Stanberry, Grant City and Princeton are going to make an effort to build.

The people at Gallatin are pleased with J. B. Mayfield's work and are going to retain him if possible.

Allerton, Ia., under the leadership of W. S. Johnson is going to build a new church. At the last report they were getting along nicely.

The Chautauqua program at both Maysville, Mo., and Allerton, Ia., are exceptionally strong this year.

The Grand River District Convention met at Gallatin this year and were well entertained by the church at that place and their pastor, J. B. Mayfield. It was the best convention held in this district for years. From the actions of the ministers we believe that much

will be done. At the convention a Ministerial Alliance was organized to consist especially of the preachers of Grand River District. Of course there will be room and place provided for those outside of the district, I suppose, if they wish to become members. This alliance will meet quarterly at some central point in the district to discuss questions relative to our district work and subjects of educational interest.

The program of the convention was exceptionally strong. Everybody seemed to go away feeling fine. Those present outside of the district were T. A. Abbott, Kansas City; H. F. Davis, St. Louis; S. J. White, Cameron; J. H. Hardin, Liberty, and J. P. Davis, Excelsior Springs.

The District Board will immediately take steps to employ a good evangelist for all his time. They are able to make as good a proposition to the right man as the state makes her evangelists.

The district will convene next August at Princeton, Mo.

J. E. Davis.

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